2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

606 601 had no sisters, and his own household was run by his brother's wives, he would often establish a new bond with the people of his wife's household by bringing his mother-in-law a scalp. When returning from a successful war expedition, he would go directly to his wife's lodge instead of to his sister's, which was the usual practice, and give the scalp to the oldest mother-in-law in the lodge. Usually there were a number of females in the lodge who were treated as "mother-in-law." In this group would be those whom the wife addressed as "mother," "grandmother," or "father's sister." The oldest mother-in-law took the scalp, sang the victory songs, and danced toward each woman who was treated as a mother-in-law. When the scalp dance was performed on the succeeding day, she danced while carrying the scalp and singing her new "son's" praises. She then treated him as a son but usually addressed him as *ptutE*, which was the same term as employed by her husband, while the son-in-law treated her as he would his own mother but addressed her as *ptuhinikE*. He could also break the taboo by bringing her a horse instead of taking it to his parental lodge. Then the mother-in-law would lead it through the village during the scalp dance. He could then interfere in a quarrel between a group of women which included his mothers-in-law.

• 607 *Sibling-in-law–sibling-in-law* (*mo'waki–mo'waki*).—Ego addressed his wife's brother and his own sister's husband as brothers-in-law, and they in turn called ego brother-in-law when addressing him. When the mother's lineage is arranged in a chart (see Fig. 5), it will be seen that a "brother-in-law" is one married to females of ego's lineage who are of the same generation or younger. This relationship is extended to include male ego's mother's sister's daughter's, and the father's brother's daughter's, husband, and husbands of their female descendants. There was a good deal of rivalry between brothers-in-law, and they were expected to joke with each other in public. However, if an older sister was rearing and caring for a young brother whose parents had died and was herself the titular head of the lineage in the lodge, her husband would treat his brother-in-law as a "son," and the same bonds of affection existed between them as between father and son.

607 601 *Sibling-in-law–sibling-in-law* (*ptus-ptus*).—A woman ad-

1 [See p. 38, Category 116 -- Analyst]

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dressed as sister-in-law all her husband's sisters and those he called female "child of the clan" as well as the wives of all those she addressed as "brothers." 607 601

Brother-in-law–sister-in-law (*misikE'–no'hąkamis'*).—A woman addressed as brother-in-law all those males whom her husband addressed as "mother's brother," "older brother," "younger brother," or "son of the clan."

A man addressed as sister-in-law all those females married to one whom he addressed as "mother's brother," "older brother," "younger brother," or "male child of the clan."